

St. Mary's Orthodox Church
217 First Street – Coaldale Pa 18218-1602
Phone.....570-645-2772
OUR WEBSITE...www.stmarysnativity.org

Rector: V. Rev. James Weremedic
Retired Attached: V. Rev Paul Ropitsky
Choir Director: Wash King

Sunday, June 21, 2020
2nd Sunday after Pentecost
All Saints of America

Prokeimenon – Tone 1 – Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee.

Troparion — Tone 8

As the bountiful harvest of Your sowing of salvation, / The lands of North America offer to You, O Lord, all the saints who have shone in them. / By their prayers keep the Church and our land in abiding peace / Through the Theotokos, O most Merciful One.

Kontakion — Tone 3

Today the choir of Saints who were pleasing to God in the lands of North America / Now stands before us in the Church and invisibly prays to God for us. / With them the angels glorify Him, / And all the saints of the Church of Christ keep festival with them; / And together they all pray for us to the Pre-Eternal God.

Glory Be To Jesus Christ!

Glory Be Forever!

Liturgical Services have started, although with ‘preventative measures’! Please see May 31, 2020 bulletin for the full procedures. We are blessed to have the services in the following manner and we pray for the time that these conditions are no longer necessary!

Divine Liturgy: Church Attendance Schedule

We will use a rotating system for church service attendance, alternating weeks with Groups A, B, and C. Groups will be formed using the first letter of last names; taking into consideration those parishioners who obtain rides with family and non-family members.

We will follow the recommendations of the Commonwealth of Pennsylvania when determining how many individuals may enter the church. Each individual or family whose last name begins with A to J will be in Group A; last names beginning with K to R will be in Group B; and last names beginning with S to Z will be in Group C and will be given a designated Sunday of when they may choose to attend Divine Liturgy in person.

Please remember to wear a mask and bring your own Divine Liturgy Book. **You must call Father James Weremedic (570-645-2772) on Thursday or Friday only by 6:00 PM of the week you are assigned, to confirm that you will be attending.**

Group A may attend Divine Liturgy on June 7
Group B may attend Divine Liturgy on June 14
Group C may attend Divine Liturgy on June 21

Vespers Services

Beginning on Saturday, June 6th Great Vespers will be held at 4:00 PM outside in the Church yard in front of the wooden Cross. Everyone is welcomed, but must wear masks and keep physical distance of six feet. If it is raining or looking like it will rain, this service will be cancelled. We will not be able to make an announcement of the rain cancellation.

2nd SUNDAY AFTER PENTECOST. Tone 1. All Saints of America (All Saints of Russia). Martyr Julian of Tarsus in Cilicia. Hieromartyr Terence, Bishop of Iconium. St. Julius, Presbyter of Novara, and his brother, St. Julian the Deacon. Martyrs Archil II and Luarsab II, Kings of Georgia.

Please use this time to read the Scriptures, pray in your home and please pray for those on our prayer list.

Prayer List: HEAVENLY FATHER ... *Physician of our souls and bodies, Who has sent your only begotten Son to heal every sickness and infirmity, visit us and heal us, Your servants, from all physical and spiritual ailments through the grace of Your Son Jesus Christ; grant to us patience in this sickness, strength of body and spirit, and recovery of health. Lord, You have taught us through Your word to pray for each other that we may be healed. You are the source of healing and to You, we give glory; to the Father, Son and Holy Spirit. Amen.*

Matushka Lovey Ropitsky, Matushka Lisa Weremedic, Michael Birozik, James Blair, Terry Blair, Clark Bogosh, Theodore Bogosh, Jane Bubernak, Cecil Buchanan, Stephanie Chmel, Edward Conarty, Irene David, Ilene Devine, Gloria Ferri, Julia Forte, Olga Hebda, John King, Claire Kononchuk, Michael Kulick, John Kushnir, Helen Macenka, MaryAnn Macenka, Mary Maholick, Alexandra Miller, Courtney Miller, Mildred O'Shura, Anna Pisko, Helen Scheese, Melissa Schmitt, Althea Shellock, Helen Suda, Martha Stafiniak, Martha Teno, Nancy Vanno, Russell Wishousky, Russell Yallas, & Richard York

Local On-line Services:

Go to the Diocese of Eastern PA website at the bottom of our church website.

At the top of the page – Click on Live Streaming – Scroll down to church services

Christ the Saviour Orthodox Church – Harrisburg, PA

Vespers – Sat. at 5 PM; Divine Liturgy - Sunday at 9:30 AM

Holy Apostles Orthodox Church – Mechanicsburg, PA

Vespers – Sat. at 5 PM; Divine Liturgy - Sunday at 9:30 AM

St. Nicholas Orthodox Church – Mogadore, OH – You Tube

Services every day of the week – Mon. to Fri. at 7:00 PM

Saturday Vespers – 5:00 PM; Sunday Divine Liturgy – 9:30 AM

If anyone is in need of a priest please call Father James Weremedic at 570-645-2772

Visitation of the Sick and Infirm: If you are going into the hospital for any reason, please inform Fr. James at the Rectory. **Emergency Calls: Please call the Rectory (570-645-2772) anytime (day or night) in an emergency**

Financials 6/8-14/20 Operating Acct: - Candles 59 – Weekly 741 – Non-Env 0 – Holy Days 137– Altar Candles 20 – Initial Offering 0 – Donations 1,027 = Total **\$ 1,984.00**
Building Fund 3- ...Charity Donation 0- ...Furnace Fund 25- ...Cemetery 110...Flowers 10 ... Thank you.

Please continue to keep filling your church envelopes

June Birthdays: 5- Dorothy Macenka, 21- Clark Andrew Bogosh, 24- Wash King, 25- Geraldine King, 28- Olga Kushnir, 29- Julia Harahus

June Wedding Anniversaries: 9 – Michael & Julia Harahus, 9—John & Peggy Lampman

Candles (from March 29):

7-Day Vigils/Altar...In memory of **Marie Weremedic** offered by Millie O'Shura

Altar Candles... In memory of **Simon Stafiniak** offered by wife, Martha Stafiniak & Family

Eternal Lamp... In memory of **Marion Pickenheim** offered by William Yelsh

Vigil Crosses ... In memory of **Mary & Andrew Yelsh** offered by William Yelsh

7-Day Vigil/Tetrapod... For the Health of **Aunt Olga Hebda** offered by Raymond & Mary Jo Danchak

Decorated Candles/Tetrapod... In memory of **Anastasia Scarloss** offered by Natalie & Michael Bolinski

Candles (from June 14):

7-Day Vigils/Altar... For the Health of **All Shut-ins** offered by Good Samaritians

Altar Candles... For the Health of **Michael Harahus** (Happy Father's Day) from the Family

Eternal Lamp... In memory of **Andrew & Mary Bybel Family** offered by Family Members

Vigil Crosses ... In memory of **Andrew Chmel** offered by Stephanie Chmel

7-Day Vigils/Tetrapod... In memory of **Russell Rudenko** offered by Russell & Geri King

Decorated Candles/Tetrapod... In memory of **Simon Stafiniak** offered by wife, Martha Stafiniak & Family

Congratulations to Anthony D. Vavra

Anthony graduated Magna Cum Laude from East Stroudsburg University this May with a degree in History Education. He was a member of Phi Alpha Theta – Eta – Tau Chapter of the National History Honor Society and will continue to study at ESU for his Master's Degree.

Anthony is the son of Dennis and Geri Vavra, and he is the grandson of the late Sylvester & Helen Vavra and the late William & Bernadine Hook.

Thank you to Father James & Matushka Lisa Weremedic and all the people who sent cards and made telephone calls to congratulate us on our 64th Wedding Anniversary. God bless you all.

Julia & Michael Harahus

Happy Father's Day!

Fatherhood, A Kind of Asceticism

By Deacon Thom Crowe

At three in the morning, our house is quiet and dark. The distractions of the day all fade into silence, no to-do lists, no errands, no calls, nothing. I learned this the night we brought Elise home from the hospital and was reminded the countless nights over the next coming months. We learned quickly that I could wake up and fall back to sleep much easier than my wife, so I took night duty. After changing Ellie's diaper, we would sit in the living room with all of the hustle and bustles of life far away. I watched that precious little girl for hours as she ate and slept in my arms. I didn't know nursery rhymes so I would chant the hymns of the Church to her. Granted, at three in the morning my mind reached for what it could, and I remember one night chanting the Troparion of the Cross, followed by a Nativity hymn, then "Open to Me" and the Troparion of Epiphany. The next morning I laughed at the odd prayer service I had put together mashing up hymns that spanned the entire liturgical year. But I figured I couldn't introduce her to the Faith too early.

This became my routine. I would hold her and pray (quickly trading my prayer book for the Dynamic Horologion on my phone) because, as St. Paisios taught us, "Prayer has great power within the family." Christine and I went months without eating a hot meal together (truth be told, I don't know how many hot or even warm meals either of us had in the first six months). I didn't know it at the time but things like

In Holy Orthodoxy, we place a real emphasis on asceticism; it's an integral part of our faith. When people think of asceticism, the first image to come to mind is that of a monk or nun and their hours of prayer, days of fasting, submission to a spiritual elder. Maybe, if we look a little deeper, we see the asceticism of our parish priest, others in our communities, perhaps within our homes; those who keep vigils, feasts, fasts, who pray the hours, study the scriptures. I don't mean to downplay those men and women of faith, but, in the last year, I've learned about a whole new kind of asceticism in fatherhood.

Saint Porphyrios tells us, "What saves and makes for good children is the life of the parents in the home. The parents need to devote themselves to the love of God. They need to become saints in their relations to their children through their mildness, patience, and love. They need to make a new start every day, with a fresh outlook, renewed enthusiasm, and love for their children. And the joy that will come to them, the holiness that will visit them, will shower grace on their children... Love, harmony, and understanding between parents are what are required for the children. This provides a great sense of security and certainty." This is our calling as Orthodox Christian parents. To love our children, devote ourselves to God as parents. We know the bar is set high and that we are responsible for raising the children God has given us charge over. Our children teach us and help us grow to meet this challenge we face.

When I look at my daughter, there's a mirror that somehow she holds up to me. I see myself laid bare, open and vulnerable in ways I never imagined possible. I am challenged and pushed by her to become the person that she sees her dad to be. Now that she's over a year old, she loves to chant during services with her mom (I've occasionally heard her sweet voice from the altar), she kisses and venerates icons, both in the parish and at home, smiles when we take her little hand and "help" her cross herself, and becomes excited when we as a family say, "Amen." I'm encouraged by her faith, a faith so innocent that trusts. She leads me to long for this and helps me to rely more on God, even reminding me if we don't pray in the morning (she points and reminds me she has to kiss Jesus and Mary good morning). Despite reading books, listening to podcasts, and attending parenting seminars, I have no real clue what I'm doing here. I now realize I have no clue what I'm doing as a husband or really as an adult; it becomes harder and harder to hide when you have someone who depends so much on you. This honesty with myself has caused me to depend more and more on God, and I pray more now than ever, continually seeking God's guidance and wisdom in all that I do.

Romanian theologian Dimitru Staniloae penned that, "Orthodox spirituality aims at the perfection of the faithful in Christ. This perfection is rather a mystical union with God through participation in His divine-human life, and Christian perfection requires a whole series of efforts until it is attained." I haven't attained that perfection, far from it actually and I don't have all of the answers on how to get there. I unworthily go through life, usually trying to follow the example of Christ and His saints, to follow the teachings and practices of the Church, praying and fasting, no matter how many times I fall. I can honestly say, I haven't experienced anything as humbling and enlightening as seeing my daughter look to my wife and me for everything in her life. She depends on us to feed her, change her, carry her (less now than she did before walking, but still), comfort her when she's sad, mad, or scared as well as things she doesn't know like making sure she's on her sleeping schedule and getting her shots. As I look into her eyes and see the way she looks back at me, pure and innocent, full of love and complete dependence, I can, for the first time, concretely understand Christ's words in the Gospel according to St. Matthew, chapter 18, calling us to "become like children." I pray I become the father, Christian, and the person my daughter thinks I am and may I learn to see God as she does.

Deacon Thom lives with his wife and daughter in Tulsa where they are active in their parish and the local handmade movement. Deacon Thom joined the Holy Orthodox Church during his time at Oral Roberts University and has continued his studies in Orthodox theology, obtaining a master's degree. He attends St. Antony Church in Tulsa, OK, and loves to share the beauty of the faith with everyone he can.

Fatherhood: A Time of Joy and Wonder

Source: Greek Orthodox Archdiocese of America

PRIEST TIMOTHY PAVLATOS | 16 JUNE 2017

Many things in life come in stages, and fatherhood is one of them. My life as a father began in 1996 with the birth of our first child, Tatiana. The day she came into the world was one of the most glorious days of my life. I experienced a feeling that I never had before, and I gained a perspective that had been absent from my life until that point. I had read about the love of God the Father for His children, but now I was experiencing it firsthand.

Realizing that we are given the gift to co-create with God is extremely humbling. For some, however, and for reasons not always known, fatherhood comes through adoption – the opportunity to offer a child the same care and love as a biological father. The truth is, fatherhood is not simply about having a child; it's about raising a child in a loving relationship.

A Time to Reflect

For some fathers, there comes a time when they begin to assess their own parenting skills, often comparing themselves to their dads. They also begin to compare and contrast themselves to other fathers. They might reflect on their own childhoods. Some fathers reflect on the wonderful qualities of their dads and strive to imitate them. Others remember how tough it was and promise to never be like their fathers.

As I reflect on my relationship with my dad, I realize there are things that I admire and want to emulate. He was a hard worker, committed to providing for his family and dedicated to seeing that his three children received a good education. Conversely, there are other things that I've worked hard to improve upon. Ideally, as dads we are working to do a little bit better than our fathers, and we hope that our sons will do a little bit better than us. With the grace of God, each generation will improve upon the previous one.

A Time of Doubt

My experience over the years as a priest, a marriage and family therapist and a parenting coach is that many fathers doubt their parenting effectiveness from time to time. And one particular father comes to mind.

With tears in his eyes he told me, "I'm not a good father. I don't feel I'm doing a good job. I'm not home that much. I'm impatient with my kids, and I don't feel like I connect with them." Emotionally, this man was broken. He shared with me that his father wasn't a very good example, and consequently, he wasn't able to give to his kids what he himself never received as a child.

It was obvious this dad was struggling and dealing with a lot of guilt. I challenged him and asked, "Do you feel you're doing a little bit better of a job than your dad?"

"For sure!" He replied.

"Do you think you can improve a little more?"

"Yes, but I need help."

We talked about some simple ways to connect more deeply and communicate more effectively and patiently with his children and how to apply them to improve his relationship with them.

As we continued to meet week after week, his doubts and concerns over not being "good enough" slowly began to fade. He began developing confidence in his parenting skills, especially upon seeing positive results. As he made sure to be home each night for dinner, read to his children at bedtime and play with them, the children responded by soaking up all that he was able to offer them.

A strong desire to grow as a parent and learn practical parenting and child development skills, and – most of all – asking God to help him love more deeply were the winning ingredients for this father who wanted to change in order to have a better relationship with his kids.

Four Ways To Connect More Deeply With Our Children

Spend more time together: This can mean talking, playing, laughing, dancing, whatever! Just spend more time eye-to-eye and heart-to-heart.

- **Really listen to them:** Often as parents, when we “listen” to our children we aren’t actually listening, but rather we are planning our response. Listening requires us to be fully present with our minds and hearts, trying to understand our children’s world.

- **Discipline rather than punish:** The word “discipline” shares its root with the word “disciple” – one who is a student or pupil. We should look at our children as learners. This doesn’t mean we don’t set clear consequences, but all behavior challenges should be considered opportunities for our children’s growth and our own growth as fathers.

- **Pray for them:** “You don’t need to say a lot to children. Words hammer at the ears, but prayer goes to the heart. Prayer is required, with faith and without anxiety, along with a good example.” – St. Porphyrios.

A Time of Growth

Nobody is born with all the skills needed to win a Father of the Year award. We grow into the role through intentional efforts.

For some men, it may seem more natural to parent effectively because they had great fathers or father figures who gave them wonderful examples.

Others had completely different experiences, growing up in homes where their dads were abusive, home but not actually present or absent altogether. Still, I’ve met men who were raised in diminished home environments, and yet they have become excellent fathers because they were intent on being good fathers.

When a man is from a home where there was minimal healthy emotional connection, one of the most important elements for healing and growth to occur is to identify the roadblocks that he created to emotionally protect himself and that are now preventing healthy interpersonal relationships from developing. Such roadblocks develop over time during younger years in order to cope with the painful relational experiences.

A man who grows up in a home where the father is disconnected, abusive or physically absent is left wounded, and, to be sure, the wound just doesn’t disappear over time. Similarly, when a man becomes a father himself, if he hasn’t identified those wounds and worked through the pain of those experiences, he will parent from that wounded state.

It’s important to recognize that we don’t want to parent or relate to others in life out of our unresolved pain but from a heart that is healed and enlarged by the grace of God. One father once told me, “I had no idea that raising children would bring so much stuff up in me, but I’m grateful because I could never heal from a wound I didn’t know existed. I never thought having kids would lead to my own healing and help me grow into being a better father.”

Romans 2:10-16 (Epistle)

But glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. For there is no partiality with God. For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

Matthew 4:18-23 (Gospel)

And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, "Follow Me, and I will make you fishers of men." They immediately left their nets and followed Him. Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father, and followed Him. And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

Synaxis of the Saints of North America

On the second Sunday after Pentecost, each local Orthodox Church commemorates all the saints, known and unknown, who have shone forth in its territory. Accordingly, the Orthodox Church in America remembers the saints of North America on this day.

Saints of all times, and in every country are seen as the fulfillment of God's promise to redeem fallen humanity. Their example encourages us to "lay aside every weight, and the sin which so easily besets us" and to "run with patience the race that is set before us" (Hebrews 12:1). The saints of North America also teach us how we should live, and what we must expect to endure as Christians

Although it is a relatively young church, the Orthodox Church in America has produced saints in nearly all of the six major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Prophets; Hierarchs; Monastic Saints; and the Righteous. Prophets, of course, lived in Old Testament times and predicted the coming of Christ.

The first Divine Liturgy in what is now American territory (northern latitude 58 degrees, 14 minutes, western longitude 141 degrees) was celebrated on July 20, 1741, the Feast of the Prophet Elias, aboard the ship Peter under the command of Vitus Bering. Hieromonk Hilarion Trusov and the priest Ignatius Kozirevsky served together on that occasion. Several years later, the Russian merchant Gregory I. Shelikov visited Valaam monastery, suggesting to the abbot that it would be desirable to send missionaries to Russian America.

On September 24, 1794, after a journey of 7,327 miles (the longest missionary journey in Orthodox history) and 293 days, a group of monks from Valaam arrived on Kodiak Island in Alaska. The mission was headed by Archimandrite Joasaph, and included Hieromonks Juvenal, Macarius, and Athanasius, the Hierodeacons Nectarius and Stephen, and the monks Herman and Joasaph. Saint Herman of Alaska (December 13, August 9), the last surviving member of the mission, fell asleep in the Lord in 1837.

Throughout the Church's history, the seeds of faith have always been watered by the blood of the martyrs. The Protomartyr Juvenal was killed near Lake Iliamna by natives in 1799, thus becoming the first Orthodox Christian to shed his blood for Christ in the New World. In 1816, Saint

Peter the Aleut was put to death by Spanish missionaries in California when he refused to convert to Roman Catholicism.

Missionary efforts continued in the nineteenth century, with outreach to the native peoples of Alaska. Two of the most prominent laborers in Christ's Vineyard were Saint Innocent Veniaminov (March 31 and October 6) and Saint Jacob Netsvetov (July 26), who translated Orthodox services and books into the native languages. Father Jacob Netsvetev died in Sitka in 1864 after a life of devoted service to the Church. Father John Veniaminov, after his wife's death, received monastic tonsure with the name Innocent. He died in 1879 as the Metropolitan of Moscow.

As the nineteenth century was drawing to a close, an event of enormous significance for the North American Church took place. On March 25, 1891, Bishop Vladimir went to Minneapolis to receive Saint Alexis Toth (May 7) and 361 of his parishioners into the Orthodox Church. This was the beginning of the return of many Uniates to Orthodoxy.

Saint Tikhon (Belavin), the future Patriarch of Moscow (April 7, October 9), came to America as bishop of the diocese of the Aleutians and Alaska in September 1898. As the only Orthodox bishop on the continent, Saint Tikhon traveled extensively throughout North America in order to minister to his widely scattered and diverse flock. He realized that the local church here could not be a permanent extension of the Russian Church. Therefore, he focused his efforts on giving the American Church a diocesan and parish structure which would help it mature and grow.

Saint Tikhon returned to Russia in 1907, and was elected as Patriarch of Moscow ten years later. He died in 1925, and for many years his exact burial place remained unknown. Saint Tikhon's grave was discovered on February 22, 1992 in the smaller cathedral of Our Lady of the Don in the Don Monastery when a fire made renovation of the church necessary.

Saint Raphael of Brooklyn (February 27) was the first Orthodox bishop to be consecrated in North America. Archimandrite Raphael Hawaweeny was consecrated by Bishop Tikhon and Bishop Innocent (Pustynsky) at Saint Nicholas Cathedral in New York on March 13, 1904. As Bishop of Brooklyn, Saint Raphael was a trusted and capable assistant to Saint Tikhon in his archpastoral ministry. Saint Raphael reposed on February 27, 1915.

The first All American Council took place March 5-7, 1907 at Mayfield, PA, and the main topic was "How to expand the mission." Guidelines and directions for missionary activity, and statutes for the administrative structure of parishes were also set forth.

In the twentieth century, in the aftermath of the Russian Revolution, countless men, women, and children received the crown of martyrdom rather than renounce Christ. Saints John Kochurov (October 31) and Alexander Hotovitzky (December 4 and August 7) both served the Church in North America before going back to Russia. Saint John became the first clergyman to be martyred in Russia on October 31, 1917 in Saint Petersburg. Saint Alexander Hotovitzky, who served in America until 1914, was killed in 1937.

In addition to the saints listed above, we also honor those saints who are known only to God, and have not been recognized officially by the Church. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness.